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interpretations of other teachers are more intelligent. The Spiritualism to which Dr. Savage would introduce us, he says, is of the higher kind. He admits and denounces the frauds of the ordinary mediums, and assures us that it is useless to go to them. But where is the honest Spiritualism to be found? The world has grown weary of the dishonest, and has not yet discovered the honest. Dr. Savage writes in an easy, colloquial style, and difficult distinctions of thought do not trouble him, but become luminous under his plain and simple exposition. The publisher has given his discussion a sumptuous dress, and those who find no satisfaction in the contents of the book will admire its artistic appearance.

FRANKLIN JOHNSON.

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THE THEOLOGY OF MODERN LITERATURE. By REV. S. LAW WILSON, M.A., D.D. Edinburgh: T. & T. Clark, 1896; New York: Imported by Charles Scribner's Sons. Pp. xx + 446. \$3.

IN his preface Dr. Wilson proposes to himself the task of bringing modern literature "into comparison with the theology of church and creed." The particular creed is not designated; but it becomes plain in the pages that follow that the standard by which modern literature is tried is that of "evangelical Christianity," somewhat narrowly construed.

If Dr. Wilson's "theology" is narrow, his conception of "literature" is sufficiently broad. In a lengthy chapter of introduction the reprehensible theological teaching of a swarm of popular latter-day novelists is gravely exposed. Have Marie Corelli, Sarah Grand, Hawley Smart, and "Rita" a standing in literature? But anything, it seems, will serve Dr. Wilson as a peg to hang a sermon on. Marie Corelli's *Barabbas* furnishes the text for a discourse refuting the "back-to-Christ" heresy. "Rita," whose insignificance might have protected her, is solemnly lectured for her misplaced sympathy with "poor Pharaoh" and her defense of Cain. But will the readers of Marie Corelli and "Rita" ever so much as hear of Dr. Wilson's book? And does any reader of English literature, properly so called, care in the least for the erroneous notions of inspiration held by these industrious purveyors of fiction?

In succeeding chapters Emerson, Carlyle, Browning, George Eliot, Macdonald, Ian Maclaren, Mrs. Humphrey Ward, Hardy, and Meredith are discussed in turn. Upon these authors Dr. Wilson makes

many interesting and acute observations, with frequent and apt quotation. He is intelligent, clear, vigorous, sometimes hard, but often sympathetic. Nevertheless, he can never get away from the creed of evangelical Christianity. He holds a brief for it, indeed, and he argues the case for his client at tiresome length. One looks for criticism and finds polemics. What, for example, could be more exasperating to the reader interested in George Eliot's religious or irreligious thought than to encounter seven solid pages setting forth and confuting the errors of that long-forgotten book, George Hennell's *An Inquiry into the Origin of Christianity*; or to be asked to listen to an enumeration of Dr. Wilson's objections to Emerson's doctrine of the intuitive knowledge of God?

It is a minor grievance, but a real one, that Dr. Wilson allows himself to employ such barbarisms as "concussed," "unresurrected," "magnificated," "requisitioned," "shepherdised." The list might be extended.

It is George Meredith whose theology meets most closely the exacting demand of Dr. Wilson's type of orthodoxy, and his chapter upon Meredith is in consequence the least "preachy" and the most readable in the book.

Dr. Wilson's topic is a most interesting one. He has evidently made careful preparation by the thoughtful reading of many books. He can write good English when he will. But the homiletic habit is so strong upon him that he has done little more than to furnish material which, sifted and cleared of slag, would make an excellent book of a sort much needed.

A. K. PARKER.

CHICAGO, ILL.

ETHICS AND REVELATION. By HENRY S. NASH, Episcopal Theological School, Cambridge, Mass. New York: The Macmillan Co., 1899. Pp. vii + 277. \$1.50.

THIS work is sure to be greeted with many a well-merited encomium. Like the author's earlier volume, *Genesis of the Social Conscience*, it fairly abounds in vivacity and force. He who guides us, as we advance, is manifestly a thinker. His outlook is wide, and his insight is quick and penetrating. Nor does his logic limp. An amazing alertness of thought, and a singular aptness of speech, distinguish and dignify the progress of a searching and difficult discussion. Acute sayings, cogent definitions, unexpected glimpses into distant regions beyond, illuminate the stages of a serious and well-sustained argument.